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L.T. TOWNSEND, D.D.

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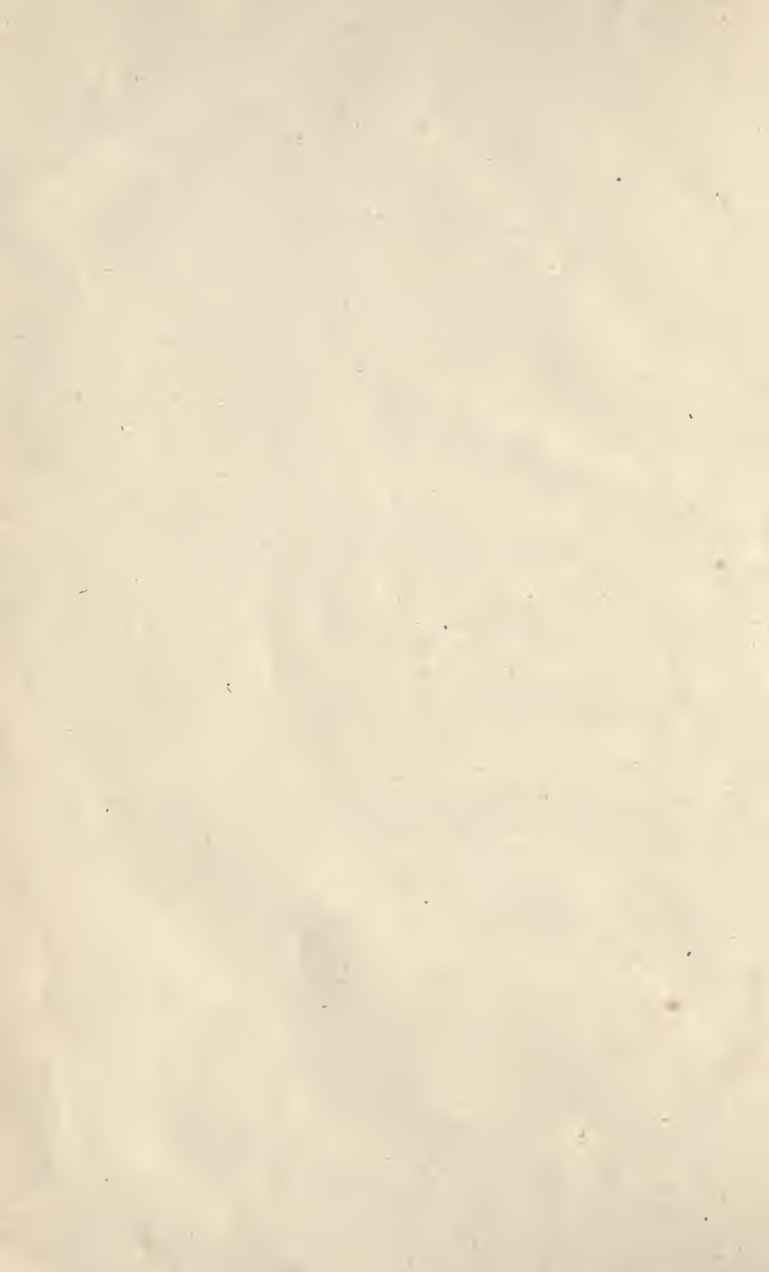
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OUTLINE

OF

CHRISTIAN THEOLOGY.

BY

L. T. TOWNSEND, D. D.,

AUTHOR OF "CREDO," "SWORD AND GARMENT," "GOD-MAN," "ARENA
AND THRONE," "ELEMENTS OF THEOLOGY," "LOST FOREVER," etc., etc.



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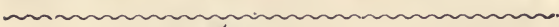
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PREFACE.

THE design of these pages is to present, for the use of Sabbath-school teachers and scholars, a brief statement of the doctrines of Revealed Religion, together with a few of the leading proof-texts used in their support.

A systematic discussion of the evidences of Christianity is beyond our design. For a brief statement of some of the more difficult problems of the Christian faith we refer the reader to a work by the author entitled "Elements of Theology," published by the house issuing these Outlines.



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Outline of Christian Theology.

PART I.

DOCTRINES RELATING TO GOD.

God is a Spirit, by whom and for whom all things consist.

John iv, 24; Rom. xi, 36; Col. i, 17.

He is more fully defined by recounting his attributes; they are divided into *natural* and *moral*.

I. NATURAL ATTRIBUTES.

- a. God is *eternal*, having neither beginning nor end.

Deut. xxxiii, 27; Psa. xc, 2; Heb. ix, 14.

- b. He is *omnipresent*, being in all places at all times.

Psa. cxxxix, 7-10; Acts xvii, 27; Eph. i, 23.

- c. He is *omniscient*, knowing all things which are objects of knowledge.

Psa. cxxxix, 1-6; Acts xv, 18; Heb. iv, 13.

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d. He is *omnipotent*, able to do all things which are objects of power.

Job ix, 4-12; Matt. xix, 26; Rev. xix, 6.

e. He is *immutable*, having a nature unaffected by ages, and forming purposes which nothing in the universe can change.

Exod. iii, 14; Psa. cii, 27; James i, 17.

f. He is an *absolute unity*, the essence of whose being is indivisible.

Deut. vi, 4; 1 Cor. viii, 4; James ii, 19.

g. He is also a *trinity*, the personalities of whose being are three—the Father, the Son, and the Holy Ghost.

Matt. xxviii, 19; Eph. ii, 18; 1 John v, 7.

1. *The Father* is God; all the attributes of deity are ascribed to him; he designed the universe and planned redemption.

2. *The Word*, or *Logos*, is God; all the attributes of deity are ascribed to him; he manifests the designs and executes the plans of the Father.

3. *The Holy Ghost* is God; all the attributes of deity are ascribed to him; he inspires the life-forces in the executed designs and plans of deity.

Consult the following passages in the order given: Isa. lxiii, 9; Eph. v, 5; Col. ii, 2, 3; 2 Thess. ii, 16; Titus ii, 13; John ii, 24, 25; Matt xxiv, 1-38; xxv, 31-46; Rev. i, 8; Matt. xxviii, 20;

Col. i, 17; Luke xxiv, 51, 52; John i, 3-10; Col. i, 16; Matt. vi, 10; John v, 30; vi, 38; Heb. x, 7, 9; Gen. i, 2; Luke xii, 10; Eph. iv, 30; Acts xv, 28; 2 Cor. xiii, 14; Acts xx, 23; 2 Peter i, 21; Titus iii, 5; 1 Cor. vi, 11; Rom. xv, 16; Rev. i, 8, 11, 17; Heb. ix, 14; Col. ii, 3; Eph. i, 17; Deut. vi, 4; Matt. xviii, 19; 1 John v, 7.

II. MORAL ATTRIBUTES.

- a. God is *love*, having tender affection toward all his creatures.

Isa. lxiii, 7-9; John iii, 16; 1 John iv, 8, 16.

- b. He is *holy*, being absolutely free from all sin and impurity.

Lev. xi, 45; Psa. v, 5; Rev. xv, 4.

- c. He is *just*, having a nature that must render to all creatures their deserts.

Deut. xxxii, 4; Psa. lxxxix, 14; Rev. xv, 3.

- d. He is *merciful*, having a nature that pities the miserable.

Deut. iv, 31; Psa. ciii, 8; 2 Cor. i, 3.

- e. He is *truthful*, his attributes, his thoughts, his words, and his acts never being in conflict with one another.

Psa. lxxv, 16; Titus i, 2; Rev. xv, 3.

PART II.

DOCTRINES RELATING TO JESUS CHRIST, THE GOD-MAN.

I. JESUS CHRIST is *God*, being the Word, or Logos.

John i, 1; 1 John v, 20; Rev. xxii, 13; Col. i, 17; Matt. xviii, 20; Col. ii, 3, 10; Heb. xiii, 8; 1 John iii, 5; Phil. ii, 10.

II. Jesus Christ is *man*, possessing all the normal characteristics of humanity.

John i, 14; Gal. iv, 4; Phil. ii, 7, 8; Matt. i, 18-25; Luke ii, 52; Matt. xxxi, 38; iv, 2; John iv, 6; Matt. iv, 2; John xi, 35; Mark xiii, 2, 3; Mark iii, 5; John xix, 33, 42.

III. Jesus Christ is *God-man*, being the union of God and man in one person.

John xiv, 9; Matt. i, 23; Rom. ix, 5; i, 3, 4; Rev. xxii, 16; John xi, 35, 43, 44; Mark xiv, 34, 35; xv, 34, 37; John x, 18.

IV. Therefore Jesus Christ is the product of an incarnation; that is, according to the plan of the Father and by the

agency of the Holy Ghost, the Logos took a physical body in a virgin mother.

Luke i, 34, 35.

V. Therefore, also, Jesus Christ is a *mediator* between God and man ; he is the only known being in the universe who can comply perfectly with all the required conditions of such mediation, being both God and man.

John i, 18; 1 Tim. ii, 5, 6; iii, 16; Heb. ii, 9-18.

PART III.

DOCTRINES RELATING TO MAN.

I. ORIGIN of man ; according to the plan of the Father, he was created by the Logos, and received the inspiration of his spirit-life from the Holy Ghost.

John i, 3 ; Psa. cxxxix, 14-16 ; Gen. i, 27 ; ii, 7.

II. Normal condition of man.

a. It was a condition of completeness, having body, soul, spirit-life, and freedom.

Gen. ii, 7 ; 1 Thess. v, 23 ; 1 Cor. ii, 14 ; Eccles. xii, 7 ; Prov. i, 23-31 ; Matt. xxiii, 37 ; John vii, 17.

b. It was a condition under command and obligation to obey law, as revealed in nature, in conscience, and in the word of God.

These different revelations disclose :—

1. Duties toward God ; requiring man to omit nothing which God enjoins, and to do nothing which he prohibits. Deut. vi, 5 ; Psa. xxxiii, 8 ; Rom. viii, 28.

2. Duties toward man, requiring man to do his fellow no wrong, and to aid him if wronged. Lev. xix, 18; Matt. vii, 12; Luke x, 30-37; James ii, 8.

3. Duties toward one's self, requiring every man to do nothing detrimental to either his body, his mind, his soul, or his spirit, and to defend, preserve, control, and improve each to the honor and glory of God. Num. xxxv, 22-24; Lev. xix, 28; 1 Cor. vi, 19; 1 Peter ii, 5; Rom. xii, 1, 2; 1 Thess. v, 23; Heb. v, 14.

III. The abnormal or fallen condition of man.

a. It is a condition in which man is under the same legal obligations as when in his normal or unfallen state.

Exod. xx, 3-17; Lev. xx, 7; Luke x, 27, 28.

b. It is a condition involving an inherited tendency to sin.

Psa. li, 5; lviii, 3; Eph. ii, 3; James i, 13, 14.

c. It is a condition so inevitable that no member of the race (except one) has escaped personal sin and guilt.

Psa. xiv, 1-3; Jer. xvi, 12; Rom. iii, 9-12.

d. It is a condition such as makes it impossible for man to do any thing acceptable to God except as the grace of God through Christ aids him.

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- e. It is, therefore, a condition which exposes every member of the race (except one) to bodily, spiritual, and eternal death; Ezek. xviii, 4, 20; Rom. iii, 9-12; Gal. iii, 22; making likewise the possibility of salvation strictly dependent upon that "gracious ability" provided by the mercy of God through Jesus Christ.

PART IV.

DOCTRINES RELATING TO SALVATION.

I. THE Ground of Salvation is the Atonement.

Rom. i, 15, 16; 1 Cor. i, 23, 24; ii, 2; Gal. vi, 14.

- a. The atonement is that provision for human redemption accomplished through the personal obedience, sufferings, and death of the God-man.

Matt. xx, 28; Heb. ii, 9, 10; ix, 12-15; 1 Peter i, 18, 19.

- b. It is not for the purpose of appeasing God's wrath; John iii, 1, 6; Rom. v, 8; Titus ii, 11; nor is it to be regarded as a mathematical equivalent for the endless punishment of all who have sinned; Rom. iii, 24-26; viii, 1-3; Gal. ii, 16, 17, 21; but it is a symbol of the perfect obedience of man, and also of the eternal execution of justice.

2 Cor. v, 18-21 · Heb. vii, 19; 1 Peter ii, 24; iii, 18.

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- c. It satisfies God; enabling him to save all who comply with certain conditions; Rev. xxii, 17. It satisfies every man who complies with the required conditions, pardoning his sin, removing his guilt, and inspiring a Christian consciousness; 1 John i, 9; Rom. iv, 7-8; Gal. iv, 6; and it satisfies an intelligent universe, showing that God is just, and that he can also justify the believer; Rom. iii, 26; Rev. xv, 3; iv, 8.
- d. It therefore must be universal in its provisions, but limited, in case of those capable of actual sin, to such as comply with the conditions of salvation.

Mark xvi, 15, 16; Acts xvii, 30; Isa. xlv, 22; Rev. xxii, 17.

II. Conditions of Salvation.

- a. *Repentance*; it is sorrow for sin, because committed against God; is termed *evangelical*, and is followed by an amended life; Isa. lvii, 10; Luke i, 76-78; 2 Cor. vii, 9-11. There is a repentance termed *legal*, which is regret occasioned by the consequences of sin; this, however, is not a condition of salvation; 2 Cor. vii, 10; Heb. xii, 17.



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b. *Conversion*; this, together with repentance, are the introductory steps to a godly life. Conversion implies a radical change in the purposes of the penitent. Ezek. xviii, 21-23; 30-32; Matt. vii, 24-26; 1 Thess. i, 9; it is also brought about by the agency of other persons; Psa. li, 10-13; Luke i, 16; James v, 20; and it is likewise induced by the influences of the Holy Ghost; Haggai i, 14; Psa. cx, 3; Acts ix, 1-9.

c. *The Exercise of Faith*. The ability to exercise faith is a gift of God to every responsible agent: practically, faith is an *assent* of the understanding to divine revelation, a *consent* of the will to accept the requirements of such revelation, and a *trust* in Jesus Christ as a personal and a present Saviour.

1 Cor. xii, 3; Eph. ii, 8; Heb. xi, 1-40; 1 John v, 1-4.

d. *Good Works*: they are the natural results of repentance and conversion, implying a degree of faith; they are required of every morally responsible agent, and as a condition of salvation are no less essential than is the atonement of Christ viewed as a ground of salvation.

Matt. v, 16; Eph. ii, 10; Titus ii, 14; iii, 8; 1 John ii, 29.

III. Provisions for Salvation.

- a. *Revelation.* Nothing can be clearer than the necessity of revelations from God as a condition of man's salvation. Human opinions and reasonings are not sufficient to make known perfectly either the obligations of humanity, the nature of the divine law, or the moral character of God.

Divine revelations are of five kinds:—

1. Those made in the physical universe. Rom. i, 20.
2. Those reported to the conscience of man. Rom. ii, 11–16.
3. Those found in the Holy Scriptures. 2 Peter i, 21.
4. Those manifested in the person of the God-man. Heb. i, 1, 2.
5. And those disclosed to the new consciousness of Christian believers. Matt. xi, 25–27; John xiv, 26; 1 Cor. xii, 3.

The last three are found indispensable to a knowledge of divine things, judging from the condition of humanity when not under their light. Acts xvii, 18–23; Rom. i, 18–31; iii, 9–18; 1 Cor. vi, 9–10; Eph. ii, 2, 3.

Since the Holy Scriptures are tangible, contain the history of the God-man, and since through them the Holy Ghost usually enlightens humanity, (John xvii, 17,) they become the

most important object of search and study within human reach. Psal. cxix; John v, 39; 1 Cor. x, 11.

The following matters are usually discussed in connection with the Scriptures:—

1. Their *genuineness*, by which is meant that they were written by the persons whose signatures they bear and to whom generally ascribed. The internal and external evidences of their genuineness are equal to any book ever written.

2. Their *creditableness*, by which is meant that their character is such as ought to inspire belief.

Their credibility is attested by—

(a') Prophecies respecting the Jews, by prophecies relating to other nations, also by those concerning Christ and Christianity, which have been fulfilled, or are now in process of fulfillment.

The credibility of the Scriptures is still further attested by—

(b') The wonderful truths disclosed: Bible revelations are in harmony with one another, with the revelations of nature, with the dictates of conscience, and with the religious experiences of the race. The Scriptures have likewise received the homage of the ablest minds among civilized nations, and the indorsement of even the most learned skeptics and infidels.

3. Their *inspiration*. The Scriptures being genuine and credible, it will follow that they are inspired, since they repeatedly assert their inspiration. 2 Tim. iii, 16; 1 Peter i, 10-12; 2 Peter i, 20-22.

They are inspired *fully*, disclosing all matters upon which human salvation conditionally depends, and are *verbally* inspired when this is necessary for fullness or accuracy.

Inspiration may be effected by visions : Matt. ii, 12, 13 ; Acts x, 10-13 ; 2 Cor. xii, 1-4 ; by divine messengers ; Judg. vi, 11, etc. ; Luke i, 11-19 ; Acts xxvii, 23 ; by an audible voice ; Dan. iv, 31 ; Acts ix, 4 ; 2 Peter i, 17, 18 ; and by a direct communication of truth to the mind of the writer. Matt. x, 20 ; Gal. i, 11, 12.

The possibility of an inspired revelation rests upon another possibility, namely, the possible interposition of God in the ordinary processes of nature, or the evoking from those ordinary processes extraordinary results, resulting in interruptions and new appearances. Astronomical and geological histories present many such interpositions. The miracles recorded in the Scriptures are likewise evidence of such possibility. They were wrought in a public manner, (Matt. xiv, 17-21,) were of such a character as not to be questioned by those who witnessed them, (Matt. xii, 24;) they were in numbers sufficiently great and in character sufficiently grand to produce conviction, (John xxi, 25,) and presented ample variety, (Luke viii, 2 ; Matt. iv, 23, 24 ; John xii, 1, 2, 9-11.)

The glory and crown of all the miracles is the resurrection of the God-man.

b. *Justification* is likewise a condition of salvation. On God's part it is an act which absolves

penitent and converted persons from all past guilt. Thenceforth there is nothing standing in the way of their regeneration and sanctification. Acts xiii, 39; Rom. viii, 1-3; Gal. ii, 16.

c. *Regeneration.* This is a radical change wrought by the Holy Ghost in the moral nature of man, by which the unholy will and enmity to God and his law are subdued, and holy affections are implanted in the heart. It is clearly revealed that none but regenerated persons can be saved. Matt. xviii, 3; John iii, 3, 7; Rom. viii, 7, 8; Gal. vi, 15; Heb. xii, 14.

The Scripture representations as to this work are the following: Deut. xxx, 6; Psa. li, 10; Jer. xxiv, 7; xxxi, 33; Ezek. xi, 19; xxxvi, 25, 26; John i, 12, 13; iii, 5-8; Acts iii, 19; Rom. xii, 2; xiii, 14; 2 Cor. v, 17; iii, 18; Col. i, 12-15; iii, 10; 2 Tim. iii, 5; 1 Peter i, 22, 23; 2 Peter i, 4.

The evidences and the normal fruits of justification and regeneration are, *adoption*; Eph. i, 3-14; 1 Peter i, 2-5; and the *witness of the Spirit*; 2 Cor. i, 22; v, 5; Eph. i, 13, 14; iv, 30; Col. ii, 2; 1 Thess. i, 5; Gal. v, 22, 23; Eph. v, 9.

d. *Sanctification.* Justification is a change of condition from guilt to pardon; regeneration involves the implantation of a new nature in man; but sanctification is more than either or both of these; in the human side it is the setting of one's self apart for, and the solemn consecration of one's self to, the work of God; and on the divine side it

is that sublime work effected by the Holy Ghost in the souls of penitent, converted, justified, and regenerated men, which, when fully effected, results in such a complete alienation from sin that it is utterly abhorred, and in such a perfect exercise of the regenerated affections that love to God is supreme. The work of sanctification begins simultaneously with regeneration, and may be then completed, or may remain incomplete for years, or may be progressive, but must be completed (entire sanctification) before the soul can enjoy or enter heaven.

No regenerated person can be excused from continually striving after entire sanctification until its attainment. God wills the sanctification of believers; Rom. xii, 12; 1 Thess. iv, 3; Heb. x, 9, 10; and he commands it; Gen. xvii, 1; Matt. v, 48; 1 Peter i, 15, 16. What God wills and commands is both possible and absolutely requirable.

PART V.

DOCTRINES RELATING TO FINAL THINGS.

I. *Death*, as applied to humanity, is the separation of the immortal spirit (Gen. ii, 7) from both the physical life and the animal soul of man, together with the permanent cessation of all the physical and the animal soul-functions. It is pronounced against the entire race, in consequence of original and actual transgression; Gen. ii, 17; iii, 19; Rom. v, 12. On account of sin, death became a gate-way to the future world; had there been no sin, the entrance to that world probably would have been through translation or transfiguration; 2 Kings ii, 11; Heb. xi, 5; 1 Thess. iv, 15-17.

II. *The Intermediate Period, or Condition*, covers the time intervening between death and the resurrection. It is an unalterable condition as to the drift of moral character; Eccles. xi, 3; Luke xvi, 26;

Rev. xxii, 11 ; it is a conscious existence of the immortal spirit ; Matt. xvii, 3, 4 ; Luke ix, 32, 33. Full or judicial merit or demerit are not rendered in this state, these being reserved until after the final judgment ; Matt. xxv, 31-46.

This existence is not only a condition, but is conscious life in a definite place. The original term applied to the intermediate abodes of both the saved and the lost is in the Hebrew, *Sheol*, and in the Greek, *Hades* ; Gen. xxvii, 35 ; Psa. cxxxix, 8 ; Matt. xi, 23 ; Acts ii, 27, 31 ; Rev. i, 18 ; vi, 8 ; xx, 13, 15.

In this Sheol or Hades there are two abodes, one for the saved, which is properly called the Intermediate Paradise, or Hades-Paradise ; the other for the lost, which may be termed the Intermediate Gehenna, or Hades-Gehenna. Lazarus and the rich man (Luke xvi, 19-31) were both in Hades ; but the one was in the blissful Hades, (identical with Paradise,) the other was in the woeful Hades. The God-man entered the blissful Hades after his death, and comforted its inhabitants ;

Acts ii, 27, 31 ; but the angels who kept not their first estate are in Hades of woe, called by St. Peter, in the verb-form, Tartarus ; Jude 6. The penitent thief was welcomed to Paradise : Luke xxiii, 43 ; but it was Gehenna against which our Lord warned the people ; Mark ix, 43-47.

III. *Second Advent of the God-man.* This will be introductory in a series of transactions, the grandest this universe is ever to witness. The advent will be sudden and sublime ; Matt. xxiv, 42-51 ; xxv, 1-14 ; 1 Thess. v, 1-4 ; Rev. xv, 15 ; men will be taken by surprise ; Matt. xxiv, 36-51 ; and in that hour of transformations every eye shall see the Lord of Glory ; Mark xiii, 26 ; Rev. i, 7.

IV. *End of the present physical universe, and its transformation into spiritualized and glorified conditions.* This event is to be as sudden as the advent of Christ, and simultaneous with it ; Isa. xxxiv, 4 ; Heb. xii, 21 ; 2 Peter iii, 4, 10-13.

The boundaries between Hades and earth will seem to vanish, and the spiritualized matter of the physical universe will become, as it would seem, the foundations for the New Jerusalem, which will appear as if descending from God out of heaven. Rev. xxi, 1, 2.

V. *The Translation of the living.* Simultaneous with the advent of Christ and the change of the physical universe will also be witnessed the transformation and translation of the bodies of the living; those of the redeemed will become like the glorified body of Christ, and be fitted to enjoy the splendors and raptures of heaven; it will be no more and no less marvelous than that touch of God which converts a black clod that the fire has left into a sparkling diamond; 1 Thess. iv, 13-18; 1 Cor. xv, 51-54. The bodies of the unredeemed will become the exact exponents of their characters, and be fitted to endure whatever is reserved for them in the world of despair; Matt. xxv, 32, 33; 1 Cor. xv, 38; Rev. xi, 15-17.

VI. *Resurrection of the dead.* The fact of the resurrection is variously set forth in the Scriptures. We refer especially to 1 Cor. xv, as this chapter was written expressly to answer questions which had been raised upon this subject in the Corinthian Church. The redeemed are to rise first with bodies like the transformed bodies of those who are alive at Christ's appearing. The unredeemed will be last to rise, and will have bodies like those of the unredeemed who are alive at the end of the world.

In a historic sense the resurrection body will be the same as the bodies buried; it will be different, however, as to certain vital characteristics. It will have also some direct relations with the present physical body and with the place of its burial; 1 Cor. xv; John v, 28, 29; xii, 24; Rev. xx, 13.

VII. *The judgment.* This is to be an investigation into every man's conduct and character during his probation; 2 Cor. v, 10; 1 Peter iv, 5; Rev. xx, 12-13; the

investigation will be conducted with the closest discrimination; Eccles. xii, 13-14; Matt. xii, 36, 37; Mark iv, 22; Luke xii, 2, 3. The God-man is to be the supreme judge; Matt. xxv, 31-46; John v, 22; Jude 14, 15. The decisions of the judgment are to be final and eternal, the unsaved being consigned to eternal condemnation; Matt. xxv, 4, 46; Mark iii, 29; 2 Thess. i, 6, 9; and Jude 7; the saved receiving eternal salvation, involving infinite and glorious rewards; Matt. xxv, 46; Mark x, 30; Luke xxi, 27, 28; xiv, 13, 14; Rom. vi, 23; Heb. v, 9; ix, 12, 28; 1 Peter v, 10; 2 Tim. ii, 10; Jude 21.

VIII. *Conclusion of the God-man's dispensation.* We state this event in the remarkable language of revelation without comment:—

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. xv, 24-28.

IX. *Endless glorification of the Redeemed.* When the scenes of the Final Judgment close, the redeemed will pass with the God-man into the heavenly country, (Matt. xxv, 34, 46,) which will be absolutely new, (2 Peter iii, 13; Rev. xxi, 1,) in which will be a metropolis ample in its provisions, (John xiv, 2; Heb. xi, 16,) surpassing all human power of description, (Rev. xxi, 2-26.) Hades-Paradise, which had been the abode of the saved from Adam to the last good man dying a natural death, will issue into this absolutely perfect, and therefore ultimate and eternal, dwelling-place, which may be called Heaven-Paradise; 2 Cor. iv, 18; v, 1; Rev. xxi, 1, 4, 5, 10.*

* The word *heaven*, as used in the Bible, signifies:—

(1) The surrounding atmosphere; Gen. i, 7, 8, 20; Psa. cxlvii, 8; Matt. xxiv, 2.

(2) The solar and sidereal spaces; Gen. i, 14; xv, 5; Joshua x, 13; Isa. xxxiv, 4.

(3) The intermediate abode of the good; Matt. xviii, 10; Acts vii, 55, 56; 2 Cor. xii, 2.

(4) The final and glorious abode of the redeemed, where they are to re-

X. *Endless reprobation of the Unredeemed.* At the conclusion of the Final Judgment the unredeemed will be forced to depart into abodes prepared as a place of punishment for Satan and evil angels; Matt. xxv, 41. That place is the final Gehenna, or Hell, into which Hades-Gehenna, the abode of unredeemed men and angels prior to the judgment, will issue, or be cast; Rev. xx, 14.* It is a place of endless confusion, dismay, and torment; Matt. iii, 19; xiii, 40-42; xviii, 8, 9; Luke xvii, 29, 30; Heb. x, 26, 27; Rev. xii, 10, 11; xix, 3; xx, 9, 14, 15; xxi, 8.

ceive the rewards of their faithfulness; 2 Cor. v, 1, 2. See also descriptions in Revelation.

Angels who have successfully passed through their probation, (Psa. ciii, 19, 20; Matt. vi, 10; 1 Tim. v, 21; Jude 6,) and who now occupy Hades-Paradise with men, (Matt. xviii, 10,) will likewise enjoy the final heaven which has been prepared for redeemed humanity. Rev. v, 11.

*The word *hell*, as used in the Bible, signifies: (1) Hades-Gehenna. Luke xvi, 23; comp. viii, 31; 2 Peter ii, 4; Jude 6; Rev. xx, 13. (2) Gehenna proper; Matt. xxiii, 33; Mark ix, 43-47; Luke xii, 5. For a fuller discussion, see the author's "Elements of Theology," and "Lost Forever."

PART VI.

SUPPLEMENTAL TOPICS.

I. *The Lord's Day.* The seventh day of the week was ordained as a day of rest for the Jews; Exod. xxx, 13-17. It was observed by our Lord and the apostles prior to the resurrection; Mark vi, 2; Luke iv, 16-31; Acts i, 12-14; xiii, 14, 42, 44. Christ was Lord of the Sabbath, (Matt. xii, 8,) and doubtless among other unrecorded instructions, (John xx, 30; xxi, 25,) the disciples were required to change the Sabbath from the seventh to the first day of the week, calling it thereafter the Lord's Day, (Rev. i, 10.) This inference is strengthened by the example of the apostles; John xx, 19, 26; Acts xx, 6-11; 1 Cor. xvi, 1-2; Col. ii, 16, 17. It should be made by Christians, in harmony with its design, a type of heavenly rest and enjoyment; Heb. iv, 1-11; xii, 14; Rev. xiv, 13; xxii, 14, 15.

II. *Marriage*. This rite was instituted between the first man and woman, (Gen. i, 27, 28; ii, 18, 21-24,) and is honorable in all their descendants; Heb. xiii, 4. A man should have but one wife, and a wife but one husband, at the same time; Deut. xvii, 17; 1 Kings xi, 1-4; Matt. xix, 5; Eph. v, 31; 1 Tim. iii, 2, 12. The patriarchs, in some instances, violated this limitation, but suffered the evil consequences. Divorce from marriage, with the right of remarriage, is not allowed, except for one cause; Matt. v, 32; xix, 6-9; Rom. viii, 2, 3. Separation between husband and wife, without the right of remarriage, is allowed in certain cases; Prov. xxi, 10; Amos iii, 3; 1 Cor. vii, 10-17.

III. *The Church*. It may be viewed in different relations.

- a. A company of professing Christians organized into a society is called the, or a, Church *visible*; 1 Corinthians i, 2; xvi, 1-19.
- b. The entire body of regenerated believers in every period of time, in earth, or in

heaven, is termed the Church *general*; Ephesians iii, 15.

- c. All justified persons, adults or infants, baptized or unbaptized, in heathen or Christian lands, members of the organized Church or not, constitute the Church *invisible*; Ephesians iii, 15; 2 Timothy ii, 19.
- d. Redeemed persons, while contending with evil on earth, constitute the Church *militant*; Ephesians v, 26, 27; 1 Peter iv, 12, 13.
- e. Saved persons in heaven, men and angels, constitute the Church *triumphant*; Hebrews xii, 22-24; Revelation xix, 7, 8.

Viewed in its entirety, the Church has for its head the Lord Christ; Matt. xvi, 18; 1 Cor. iii, 11; Eph. i, 22; ii, 20, 22; v, 23, 24; and for its object the propagation of divine truth; Matt. xxviii, 19, 20; 1 Cor. iii, 9, 10; Eph. iv, 11-16; Rom. x, 14-17; Rev. xxii, 17; and for its destiny a glorious triumph; Isa. lx, 22; Dan. ii, 35, 45; Ezek. xlvi, 3-5; Matt. xiii, 31-33.

IV. Church Sacraments.

a. *Baptism* is an ordinance in which the application of water in the name of the blessed Trinity is employed as a symbol of the cleansing power of the atonement, and on part of its candidates is both a public profession of faith in Christ and of consecration to his service. Believers in Christ, offering themselves in consecration to him, are proper candidates; Acts viii, 36, 39; and are commanded to receive its rite; Acts ii, 38. Children are likewise candidates. When baptized infants come to maturity and believe in Christ, offering themselves in consecration to him, they should accept the former ordinance as an expression of their faith.

Infant baptism is administered and justified on the following considerations:—

1. Circumcision, with other forms of the Jewish Church, gave way to baptism in the Christian Church. Heb. viii, 6–13. The children of believers hold a similar relation to the Christian Church as Jewish children did to the Jewish Church; but they were constituted members of the Jewish Church by the administration of circumcision; Gen. xvii, 9–14. Therefore children may receive this Church rite, and should be regarded as mem-

bers of the visible Church until their want of conformity to its requirements excludes them.

2. The following Scriptures seem to authorize the administration of this rite to children; Isa. xlv, 3; lix, 21; Joel ii, 28; Matt. xviii, 1-4; xix, 13-14; Acts ii, 38, 39; xvi, 13-15; 1 Cor. i, 16; vii, 14.

The modes of baptism are three:—

(a) The application of water at the hands of a believer, in the name of the Trinity, *by sprinkling*: The following passages are suggested: Ezek. xxxvi, 25; Heb. x, 22; xii, 24.

(b) The application of water at the hands of a believer, in the name of the Trinity, *by pouring*: The following passages are suggestive: Isa. xlv, 3; Joel ii, 28; Acts ii, 18, 33.

(c) The application of water at the hands of a believer, in the name of the Trinity, *by immersion*: The following passages are suggestive: Matt. iii, 16; Acts viii, 38, 39; Rom. vi, 4; Col. ii, 12.

b. *The Lord's Supper* is a visible and federal rite instituted by our Saviour (Matt. xxvi, 26-30,) in place of the Jewish Passover, (Exod. xii, 11, 14; Luke xxii, 11-13.) It is designed to be a commemorative institution; Luke xxii, 19-20; 1 Cor. xi, 24-26. The elements employed are bread and wine, symbolizing the broken body and shed blood of the Lord Jesus; Matt. xxvi, 26-30; Luke xxii, 14-20; 1 Cor. xi, 23-26. It is not an ordinary meal, and is to be guarded against all forms of excess. 1 Cor. xi, 20-22, 27-34. It is to be administered by those whom regenerated

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persons regard as qualified and authorized. It is the Lord's table, and not that of any particular Church. If these positions are correctly taken, it follows that all persons have a right to partake of the Lord's Supper who enjoy evangelical faith, and who desire to call to mind the death and sufferings of our divine Lord and Master.



THE END.

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